

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 14.

Boston, Wednesday, May 14, 1845.

WHOLE NO. 210.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

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DOW & JACKSON, PRINTERS.

Mutual Conference of Adventists at Albany.

In accordance with previous notice, this Conference assembled at the House of Prayer, in Grand street, at 9 A. M., April 29th, 1845. It was opened by singing, and a prayer by Bro. MILLER. The call for the Conference was then read by Brother HIMES; after which, WM. MILLER was appointed Chairman, *pro tem.*, and J. V. HIMES Secretary, *pro tem.*

Bro. HIMES then stated the objects for which the Conference had been called, viz., to consult together respecting the condition and wants of brethren in the several sections of the country;—that we may be better enabled to act in concert, and with more efficiency, in the promulgation of Gospel truths.

L. D. FLEMING and S. BLISS, were appointed a Committee to ascertain the names and places of residence of the several preachers and delegates present, as members of the Conference.

LIST OF MEMBERS OF THE CONFERENCE.

William Miller, Low Hampton, N. Y.
J. V. Himes, Boston, Mass.
N. N. Whiting, Williamsburg, N. Y.
Elon Galusha, Lockport, N. Y.
J. Litch, Philadelphia, Pa.
S. Bliss, Boston, Mass.
I. R. Gates, Baltimore, Md.
L. D. Fleming, Newark, N. J.
I. Adrian, Essex, Vt.
M. D. Stoddard, Hartford, Conn.
D. Cray, "
S. A. Beers, Sandy Hill, N. Y.
Charles Bennis, Burlington, Vt.
J. G. McMurray, Lansingburg, N. Y.
L. Delos Mansfield, Toronto, C. E.
Henry F. Hill, Genesee, N. Y.
J. H. Kent, Suffield, Conn.
J. C. Stoddard, Albany, N. Y.
N. Hitchcock, Oswego, N. Y.
S. C. Chandler, Ware, Mass.
I. H. Shipman, North Springfield, Vt.
R. Baker, Chicopee Falls, Mass.
M. Chandler, Sugar Hill, N. H.
A. M. Osgood, Newmarket, N. H.
P. Powell, Palmer, Mass.
Abram Baldwin, Massena, N. Y.
Walter Pratt, Southbridge, Mass.

E. Brewster, Norwith, Conn.
Henry Buckley, Addison, Vermont.
M. Bachelor, Pownal, "
Eben Dunbar, "
Sid. D. Ostrander, "
C. Manning, Fort Ann, N. Y.
J. C. Clark, Cornwall, "
S. Bracket, Southbridge, Mass.
John M. Smith, "
J. M. Britton, Westboro', "
J. Mills, Waterbury, Conn.
L. Kimball, Waterbury, Vermont.
Erastus Parker, "
W. P. Butler, "
E. P. Warrall, Philadelphia, Pa.
T. Sales, Middletown, (H. M.) N. Y.
M. G. Oakley, "
D. Taylor, Rouse's Point, N. Y.
H. Caswell, Herkimer, N. Y.
J. Vandercook, Waterford, N. Y.
H. Thayer, West Hawley, Mass.
C. R. Griggs, Brimfield, "
John Thompson, Albany, N. Y.
Byron North, "
Saul Pratt, "
Philip Burnap, "
Jabez Campbell, "
Henry Britten, "
Edwin Valentine, "
O. R. Fassett, Providence, R. I.
W. S. Campbell, Worcester, Mass.
Ira Fancher, Sandy Hill, N. Y.
C. B. Turner, East Randolph, Vt.
J. B. Knight, Jamestown, N. Y.

The Conference was then duly organized, by the appointment of

ELON GALUSHA, President.
S. BLISS,
O. R. FASSETT, } Secretaries.

A Committee of twelve was appointed, to concert and mature, for the action of the Conference, a plan of future operations, present a declaration of principles in the defence of which we have labored, and consult respecting our future association. The following are the names of the Committee, viz.,—
Bro. WM. MILLER, J. LITCH, N. N. WHITING, J. V. HIMES, S. BLISS, L. D. FLEMING, C. PARKER, H. CASWELL, I. R. GATES, I. H. SHIPMAN, P. POWELL, and ELON GALUSHA.

Voted—That the above Committee report to-morrow morning.

Voted—That the remainder of the day be devoted to a full and social interchange of thought, for the purpose of eliciting an expression of opinion on the part of the brethren, learning the condition of the cause in their several fields of labor, and consulting respecting future labors.

Bro. C. B. Turner (of East Randolph, Vt.) remarked, that his field of labor had been mostly in the northern part of the State of New York, in the vicinity of Lakes Ontario and Champlain, and the St. Lawrence river. He had been almost entirely deprived of the counsel of fellow-laborers, being in a section of the country little visited by them. He had heard of the extravagances at the East, but being thus isolated, they had not extended into that section. There are more or less Adventists scattered over those northern counties.

Bro. Joshua C. Clark (of Cornwall, N. Y.) spoke of his belief, for more than thirty years, of the

Lord's coming in his day. He was almost alone there in the faith, his wife being the only other Adventist in the place.

Bro. A. M. Osgood (of Newmarket, N. H.) gave a history of the cause in Portsmouth, N. H., where he had spent much of his time for the last six months, and very graphically described the progress of error in that section, and further east, with the desolating influences with which it had blighted some of the fairest fields of labor. He had been particularly impressed with the great change which had come over the spirit of those who had imbibed pernicious views, and the contrast there was between the spirit of such, and that of those who remained upon Gospel principles. The sisters there had taken a more determined stand against the extravagances than the brethren, and while it was true, that there are faithful men there, yet there are faithful women not a few. He said that the cause there demanded that this Conference should take a stand on true Gospel ground.

Bro. I. H. Shipman (of North Springfield, Vt.) gave an interesting account of the state of things in that State. As a general thing, the friends there are firm. They have had trials there, as well as in other places; but they are coming back to Bible ground. He dwelt upon the necessity of speaking with great kindness of those who differed from us, and of cultivating Christian affection.

It was then voted to adjourn to 2 o'clock, P. M. The conference was closed with the benediction.

AFTERNOON SESSION.

Prayer by Bro. C. B. Turner.

Bro. J. V. Himes gave a statement of the cause in Boston.

Bro. Isaac R. Gates gave a statement of the cause in Baltimore, which is presenting a more encouraging aspect. The brethren there have again rallied on the great principles for which we have contended, and intend to sustain their position to the end. Bro. G. also gave a brief and cheering account of the cause in the interior of Pennsylvania.

Bro. Litch spoke of the present state of the Advent congregations in Philadelphia. Although having gone through severe trials, yet they are again rallying on the old ground, with firmness of purpose, to sustain the great principles of the Advent to the end.

Bro. Parker (of Waterbury,) spoke encouragingly of the state of the cause in Vermont. The Adventists there mostly stand firm on the original ground.

Bro. Kimball, also from that State, gave testimony to the same, and stated that conversions had been the result of his own and others' labors in that field, within the last few months.

Bro. Mills (of Waterbury, Ct.) stated the desire of the brethren in that region, that Apostolic order and faith be introduced among us.

Bro. S. C. Chandler noticed the present standing of the Adventists in Cabotville, Mass., which was not encouraging on account of the seeds of Judaism there springing up, causing dissensions among brethren. The brethren in Hardwick and Ware, he

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(Identical with report in Morning Watch, May 2)

US SHIRT DOOR

also stated, were much scattered; but they are now, in the strength of the great Head of the Church, becoming united in Bible truths. The brethren in those parts express a desire for the Advent congregations to unite under Apostolic order and discipline.

Bro. Hill (of Geneseo, N. Y.) represented the congregations in that vicinity, and also in Canandaigua. They have all passed through extreme trials; yet they are all firm in the faith, that the next great event for which to look, is the coming of Christ, and the restitution of all things spoken of by the holy Prophets.

Bro. Hitchcock (of Oswego, N. Y.) remarked, that the church there comprises about one hundred members, who are in good standing, and endeavoring to live holy lives, prepared to meet the Lord at any moment. The peculiar views and extravagant notions that have prevailed in the East, have not obtained there.

Bro. Powell (of Palmer, Mass.) stated that the labors of Bro. Miller, formerly, in his place, were abundantly blessed; and that there are some yet maintaining a firm and consistent faith, on the original ground. Schisms and extravagances have not obtained among them.

Bro. Pratt (of Southbridge, Mass.) remarked, that the brethren where he had travelled, are still waiting, and firm in the faith, that the Lord is indeed at the door.

It was then moved, that the ordination of Bro. Smith and Pratt, who had been presented as candidates, to be set apart for the work of the ministry, be attended to to-morrow evening. Conference adjourned to Wednesday, at 9, A. M.

In the evening, brother Litch lectured, with good effect, on the taking the kingdom of God from the carnal Jews, to be restored to the royal priesthood. An attentive and intelligent audience were present.

WEDNESDAY, APRIL 30—MORNING SESSION.

The Conference was opened by prayer and singing.

Bro. J. M. Smith, (of Southbridge, Mass.) gave an interesting account of the cause, connected with its peculiar trials since the commencement of the proclamation of the truth in that place. The different views that have obtained among some of the churches, have had a hearing there, without distracting them.

The Committee appointed to concert and mature a plan of future operations, for the action of the Conference, now being ready to report in part, introduced their report at this stage of the meeting, which was read, and received to be acted upon item by item. The preamble being again read, and a motion for its adoption made, after mature discussion, was received unanimously.

Conference adjourned by benediction, to 2 o'clock, P. M.

AFTERNOON SESSION.

Conference was opened by prayer, by Brother Henry F. Hill.

The action upon the Report of the Committee was resumed, and after some amendments, such parts as were maturely considered, were received unanimously, and then laid upon the table.

It was then voted, that a committee of five Elders be appointed, to examine the candidates who had been presented for the ministry. Bro. Himes, Litch, F. Fleming, Shipman, and Powell, were appointed said committee.

Conference closed till evening, by benediction.

EVENING SESSION.

After the usual exercises, Bro. Litch preached from Luke xiii. 24-29. Subject—No probation after the Advent. In closing his remarks, he addressed the candidates for ordination, on the impor-

tant responsibility devolving on them, in the work to which they were about to be set apart. He dwelt upon the necessity of a deep conviction of being called of God to the work, of possessing an experimental knowledge of the way of salvation, of a deep-toned and practical piety, and of studious research, and an intimate acquaintance with the Scriptures of truth,—the source and foundation of all their messages of love and mercy.

The following brethren were then duly set apart for the Gospel ministry, by prayer and the laying on of hands, viz., J. M. Smith, of Southbridge, Mass.; Walter Pratt, Southbridge, Mass.; O. R. Fassett, Providence, R. I.; S. W. Britton, Westboro', Mass.; C. R. Griggs, Brimfield, Mass.

Meeting closed by benediction.

THURSDAY, MAY 1—MORNING SESSION.

Conference commenced, the President not being present, Bro. J. V. Himes was appointed President *pro tem*.

Prayer by Bro. I. H. Shipman.

Voted—That a circular address be sent forth with the proceedings of this meeting, in a pamphlet form, for the comfort and strengthening of the brethren scattered abroad.

Voted—That a committee of five, viz., Brethren Miller, Litch, Galusha, Whiting, and Bliss, be appointed to prepare said Circular, and present it for the action of this Conference.

At this stage of the meeting, the Committee introduced the remainder of the Report for the action of the Conference.

After mature deliberation, and a free interchange of sentiment, the entire Report was adopted, without a dissenting voice.

REPORT OF THE COMMITTEE.

To the Conference in session now at Albany:

Your Committee appointed for the purpose of taking into consideration the great principles upon which we can unite and act in advancing the cause of truth, for the edification of the body of Christ, the salvation of souls, and the preparation of man for the near Advent of the Savior, submit the following report:

In view of the many conflicting opinions, unscriptural views leading to unseemly practices, and the sad divisions which have been thereby caused by some professing to be Adventists, we deem it incumbent upon us to declare to the world, our belief that the Scriptures teach, among others, the following

IMPORTANT TRUTHS.

1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. That the Lord will create new heavens and a new earth, wherein dwelleth righteousness—that is, the righteous—will for ever dwell. And that the kingdom and dominion under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

[2 Pet. iii. 7, 10, 13; Dan. vii. 27.]

2d. That there are but two Advents or appearings of the Savior to this earth. That both are personal and visible. That the first took place in the days of Herod, when He was conceived of the Holy Ghost, born of the Virgin Mary, went about doing good, suffered on the cross, the just for the unjust, died, was buried, rose again the third day, the first fruits of them that slept, and ascended into the heavens, which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. That the second coming or appearing will take place when he shall descend from heaven at the sounding of the last trumpet, to give his people rest, being revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel. And that he will judge the quick and the dead at his appearing and kingdom.

[aHeb. ix. 28. bActs i. 9, 11. cMatt. ii. 1. dMatt. i. 18. eMatt. i. 25. fMatt. xi. 5. g1 Pet. iii. 18. hLuke xxiii. 46. iLuke xxiii. 53. j1 Cor. xv. 4. kLuke xxiv. 51. lActs iii. 21. m1 Thess. iv. 16, 17; 1 Cor. xv. 52. n2 Thess. i. 7, 8. o2 Tim. iv. 1.]

3d. That the second coming or appearing is indicated to be now emphatically nigh, even at the doors, by the chronology of the prophetic periods, the fulfilment of prophecy, and the signs of the times. And that this truth should be preached both to saints and sinners, that the first may rejoice knowing their redemption draweth nigh, and the last be warned to flee from the wrath to come before the Master of the house shall rise up and shut to the door.

[aMatt. xxiv. 33. bDan. vii. 25; viii. 14; ix. 24; xii. 7, 11, 12; Rev. ix. 10, 15; xi. 2, 3; xii. 6, 14; xiii. 5. cDaniel ii. vii. viii. ix. xi. and xii. chaps. Rev. ix. xi. xii. xiii. xiv. and xvii. dMatt. xxiv. 29; Luke xxi. 25, 26; eLuke xxi. 28; 1 Thess. iv. 18. f2 Cor. v. 11. gLuke xiii. 24, 25.]

4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ. And that those who have repentance and faith, will live soberly and righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

[aActs xx. 21; Mark i. 15. bTitus ii. 11-13.]

5th. That there will be a resurrection of the bodies of all the dead, both of the just and unjust. That those who are Christ's will be raised at his coming. That the rest of the dead will not live again until after a thousand years. And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trumpet.

[aJohn v. 28, 29. bActs xxiv. 15. c1 Cor. xv. 23. dRev. xx. 5. e1 Cor. xv. 51, 52.]

6th. That the only Millennium taught in the word of God is the thousand years which is to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation. And that the various portions of Scripture which refer to the Millennial state, are to have their fulfilment after the resurrection of all the saints who sleep in Jesus.

[aRev. xx. 2-7. bIsa. xi; xxxv. 1, 2, 5-10; lxxv. 17-25.]

7th. That the promises that Abraham should be the heir of the world was not to him, or to his seed, through the law, but through the righteousness of faith. That they are not all Israel which are of Israel. That there is no difference under the Gospel dispensation between Jew and Gentile. That the middle wall of partition that was between them is broken down, no more to be rebuilt. That God will render to every man according to his deeds. That if we are Christ's, then are we Abraham's seed, and heirs according to the promise. And that the only restoration of Israel, yet future, is the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been grafted in with them into the same olive tree—and shall cause them to come up out of their graves, and bring them, with the living, who are changed, into the land of Israel.

[aRom. iv. 13. bRom. ix. 6. cRom. x. 12. dEph. ii. 14, 15. eRom. ii. 6. fGal. iii. 29. gEzek. xxxvii. 12; Heb. xi. 12, 13; Rom. xi. 17; John v. 28, 29]

8th. That there is no promise of this world's conversion. That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. That the children of the kingdom, and the children of the wicked one will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. That the Man of Sin will only be destroyed by the brightness of Christ's coming. And that the nations of those which are saved, and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign for ever on the earth.

[aMatt. xxiv. 14. bDan. vii. 21, 22. cMatt. xiii. 37-43. d2 Thess. ii. 8. eRev. v. 9, 10; xxi. 24.]

9th. That it is the duty of the ministers of the Word, to continue in the work of preaching the Gospel to every creature, even unto the end, *a*—calling upon them to repent, in view of the fact, that the kingdom of heaven is at hand, *b*—that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. *c*

[aMatt. xxviii. 19, 20. bRev. xiv. 7. cActs iii. 19, 20]

And 10th. That the departed saints do not enter their inheritance, or receive their crowns at death *a* That they without us cannot be made perfect. *b* That their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time. *c* That there are laid up for them and us crowns of righteousness, which the Lord the righteous Judge shall give at the day of Christ to all that love his appearing. *d* That they will only be satisfied when they awake in Christ's likeness. *e* And that when the Son of Man shall come in his glory and all the holy angels with him, the King will say to those on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *f* Then they shall be equal to the angels, being the children of God and of the resurrection. *g*

[aDan. xii. 13; Rev. vi. 9—11; Rom. viii. 22, 23. bHeb. xi. 40. c1 Peter i. 4, 5. d2 Tim. iv. 8. ePsa. xvii. 15. fMatt. xxv. 34. gLuke xx. 36.]

ASSOCIATED ACTION.

We are induced from present circumstances, affecting our spiritual interests, to present for your consideration a few ideas touching associated action. Order is heaven's first law. All things emanating from God, are constituted on principles of perfect order. The New Testament rules for the government of the church, we regard as binding on the whole brotherhood of Christ. No circumstances can justify us in departing from the usages established by Christ and his Apostles.

We regard any congregation of believers who habitually assemble for the worship of God and the due observance of the gospel ordinances, as a church of Christ. As such, it is an independent body, accountable only to the great Head of the Church. To all such, we recommend a careful examination of the Scriptures, and the adoption of such principles of association and order, as are in accordance therewith, that they may enjoy the advantages of that church relation which Christ has instituted.

PLAN OF OPERATIONS.

In the midst of our disappointed hopes of seeing the King of Glory, and being made like him; and still finding ourselves in a world of sin, snares and death, the question forces itself upon us,

What now is our work?

To us it seems clear that our first work is to make straight paths for our feet, lest that which is lame be turned out of the way. We are in duty bound to give the household meat in due season; and to build ourselves up on our most holy faith. While doing this we are to continue in obedience to the great commission to preach the gospel to every creature—so long as the love of Christ dwells in us, it will constrain us. We shall not be released while in our present state, from our obligations to be "workers together with God," in saving those for whom the Redeemer died. It is evident that the duty, which of right devolves on every minister of the gospel, of proclaiming the hour of God's judgment, is, if performed at all, to be done by those who are convinced of its truth. Shall we continue to do it, or shall it be left undone? And if we continue to work in this peculiar department of the Lord's vineyard, what system of operations shall we adopt for carrying forward our work? On this point we feel that we have need of great wisdom and prudence. In sounding the alarm through the length and breadth of the land, and awakening a general interest on the subject of the Lord's speedy coming, and its kindred doctrines, our campmeetings have been of incalculable importance, and in many instances have accomplished much good. But that peculiar work seems to have been performed, and a new aspect presents itself. What we now do must be done more by dint of persevering and determined effort, than by moving the masses of community.

We would therefore advise that our mode of operation, in this respect, be varied so as to meet the exigencies of the times, and are of the opinion that our campmeetings, except in particular cases, where the brethren deem it will advance the cause, should

be dispensed with for the present, and our energies expended by visiting the towns and villages, and in some convenient place giving courses of lectures, and holding series of conferences. By this we think our means could be better husbanded, and fewer laborers could carry on the meetings, and thus a wider field be occupied.

We would also take the liberty of urging the importance of a wider circulation of our books and periodicals. These have been, and may still be the means of great good to the community; and many may thus yet be reached, who have not listened to the public lectures. Especially is it important at the present time, to spread widely those which relate particularly to the personal appearing of Christ, the resurrection of the body, the return of the Jews, &c. The third number of the "Advent Shield," we regard as being at present a most timely work, and hope none will fail to read and circulate it in their neighborhoods. So also, on the subject of the Jews' return, permit us to recommend a work entitled "Israel and the Holy Land," by Henry Dana Ward.

Nor can we think ourselves justified in neglecting Sabbath Schools and Bible class instruction. We would suggest to each congregation the necessity of opening a Sabbath School for the benefit of at least their own children, and as many more as can be induced to attend. If the beginning is small, perseverance will accomplish the object. A series of questions on the book of Daniel has already been published, and will be found full of interest as a class-book. Other suitable works will be forthcoming as may be necessary.

In all our labors we cannot be too deeply impressed with the sentiments of Paul, addressed to Timothy, his son in the gospel. "The servant of the Lord must not strive, but be gentle toward all men, apt to teach, patient, in meekness instructing those who oppose themselves, if God peradventure may give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

In conclusion, permit us to add the following resolutions:—

Resolved, That this Conference, while it sympathizes with every Scriptural effort to save men from sin, and prepare them, by grace, for the Kingdom of God,—and while it bids God speed to the publication of the Gospel to every creature in the world,—yet it feels bound by the most solemn considerations possible, to oppose, to the utmost of its power, that fatal and delusive doctrine of modern days—viz., that the Scriptures warrant the belief—or even hope—that before the second, glorious, and personal appearing of Christ, to glorify his saints, and renew the earth,—the world, or even a majority of it, will be converted to Christ. And 1st. We deem it *anti-Scriptural*—opposed to all that class of Scriptures, which represent the Church as in a state of warfare and suffering, until her deliverer, Christ, comes,—all those Scriptures which declare the co-existence, and mingling of the righteous and wicked, even to the end of the world,—all those passages which represent the continuance of the Man of Sin—the Little Horn of the Fourth Beast in Daniel's vision—the great Dragon power, &c., as existing till the personal advent of the Savior, to destroy them that destroy the earth, and to reward his saints. 2d. We deem it dangerous to the eternal interests of men.—It holds out to them the hope, that a period more conducive to piety than the present is before them; thus inducing, however unintentionally, the sinner to defer immediate repentance, and encouraging professors to wait for a more favorable opportunity to expend their energies for saving sinners, both at home and abroad. And finally, its direct influence is, to put far off the second advent of the Savior, and thus lull the world into a state of carelessness, with respect to an immediate preparation for the event.—There can be no Millennium until the first Resurrection—the Resurrection of the Just.

Resolved, That we consider the doctrine of the restoration of the natural Jews, as a nation, either before or after the second advent of Christ, as heirs and inheritors of the land of Canaan, as subversive of the whole Gospel system, by raising up what Christ has broken down—viz., the middle wall of partition between the Jew and Gentile. It contradicts those declarations of the New Testament which assert "there is no difference between the Jew and the Greek,"—that "the promise that he shall be heir of the world was not to Abraham and his seed through the law, but through the righte-

ousness of faith,"—and that "there is neither Jew nor Gentile, bond nor free, male nor female," but that "if we are Christ's, then are we Abraham's seed, and heirs according to promise." For this Judaizing doctrine claims there is a difference between the Jew and the Greek,—that the children of the flesh are accounted for the seed,—that there still is the distinction of Jew and Gentile,—that we do henceforth know men after the flesh, &c. We feel bound, therefore, as we value the fundamental principles of the Gospel, to enter our most solemn protest against all such teachings,—and in our public services we will endeavor to meet, in the spirit of love and meekness, this error, and expose its gross absurdity; while, at the same time, we will proclaim to all, both Jew and Gentile, the message found in the commission given by the Great Head of the Church—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." And, "Whosoever calleth upon the name of the Lord shall be saved."

Whereas, in every great religious movement, there have been among the wise and sober-minded advocates of the truth, others who have risen up, striving about words to no profit, but to the subverting of the hearers, making great pretensions to special illumination, indulging in many evil practices, creeping into houses and leading captive silly women, laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth, men of corrupt minds and reprobate concerning the faith, who will not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears, turning their ears away from the truth, and turning unto fables, and who walk disorderly, working not at all, but are busy-bodies, for the cause of whom the way of truth is evil spoken of; and whereas, in connection with the doctrine of Christ's near appearing, as in all previous religious movements, some of this class have risen up, calling themselves Adventists, teaching for doctrines that with which we can have no sympathy or fellowship, with many unseemly practices, whereby the word of God has been dishonored, and the doctrine of Christ's appearing brought into contempt; therefore—

Resolved, That we can have no sympathy or fellowship with those things which have only a show of wisdom in will-worship and neglecting of the body, after the commandments and doctrines of men. That we have no fellowship with any of the *new tests* as conditions of salvation, in addition to repentance toward God, and faith in our Lord Jesus Christ, and a looking for and loving his appearing. That we have no fellowship for Jewish fables and commandments of men, that turn from the truth, or for any of the distinctive characteristics of modern Judaism. And that the act of promiscuous feet-washing and the salutation kiss, as practiced by some professing Adventists as religious ceremonies, sitting on the floor as an act of voluntary humility, shaving the head to humble one's self, and acting like children in understanding, are not only unscriptural, but subversive,—if persevered in,—of purity and morality.

And, whereas, our congregations have suffered greatly from persons who have called themselves to the ministry and taught errors, and by smooth words and fair speeches have deceived the hearts of the simple, and led them astray; therefore—

Resolved, That we recommend to our brethren to encourage those men only who give evidence that they are called of God to the work, who are of good behavior, who abstain from all appearance of evil, who are vigilant, sober, apt to teach, not greedy of filthy lucre, no brawlers, not covetous, men who will teach the unadulterated word of God, and by manifestation of the truth, commend themselves to every man's conscience in the sight of God.

(Signed in behalf of the Committee)

WILLIAM MILLER, Chairman.

Bro. C. B. Turner, of East Randolph, Vt., here stated, that he had labored under some embarrassment, from his name; and he begged that he might not be confounded with Joseph Turner, of the State of Maine.

It was then **Resolved**, That the publishers of the different Advent papers be requested to insert these proceedings in their columns.

The business of the Conference being closed, the President arose, and congratulated the members on the goodly number of brethren assembled from different and remote fields of labor,—the Christian

feeling which had characterized their deliberations, and the harmonious and unanimous results at which they had arrived. These he regarded as an indication that God had been with us. The various extravagances which have prevailed in some places, he remarked, might be accounted for, from the disappointed expectations of some, the excitement through which they had passed, and their consequent desire to ascertain the cause. He exhorted the brethren to be kind and conciliatory in language to, and concerning those who differ from them,—to use soft words, and hard arguments. If we think others wrong in doctrine and practice, speak *freely and definitely* of that wrong, by pointing out the particular evils, and endeavoring to correct them, without indulging in sweeping denunciations. While we prominently present the doctrine of the speedy and personal coming of Christ, he exhorted the brethren not to be unmindful of other important Bible truths, and urged the necessity of dwelling, frequently and earnestly, on the importance of personal holiness, and the every-day duties of Christian life. He said he was glad to find in one of the resolutions, which had been passed by the Conference, a quotation of that text which enjoins, that the servant of the Lord should be “*no brawler*.” He dwelt upon the importance of securing, as far as practicable, pastoral services for the different congregations, not with a view to restrict brethren to isolated fields, but allowing them, as circumstances demand, to act as evangelists. And, commending the members to God, and the good word of his grace, which is able to build them up, and give them an inheritance with the sanctified, he took his leave.

The Conference was then closed by prayer by Brother Miller.

ELON GALUSHA, President.

S. BLISS, { Secretaries.
O. R. FASSETT, }

Thus harmoniously terminated a Conference, congregated under circumstances of peculiar interest, and in view of many conflicting opinions, with great forebodings as to the result. The members had come together, representing an extent of country from beyond Buffalo on the west, to the eastern section of New Hampshire, and from Maryland on the south, to Canada on the north. With no devised plan of operation, fully sensible of the distracted state of the cause, and many jealous as to its final issue, they assembled as did the apostles of old, to counsel and advise with each other respecting the welfare of our common Israel. They felt that they were in the presence of their God, and that the eyes of thousands of brethren, whom they represented, were upon their deliberations, and thousands of hearts palpitating with strong emotions, in suspense as to the result. The best of feeling, however, prevailed, and great calmness and patience characterized their deliberations. Every thing adopted by the Conference was carefully examined in full meeting, and each separate item unanimously received, and then the whole, without a dissenting voice. So unexpected a result calls forth our deepest gratitude. Brethren, previously strangers, from opposite fields of labor, and with sectional prejudices, have become acquainted with each other, have had those prejudices removed, have received renewed confidence in the numbers, piety, intelligence, and worth of their brethren, and have returned to their several fields of labor, greatly strengthened and encouraged to renewed exertion in the Master's service. May Heaven's blessings follow each and all, until we meet in the Kingdom.

ADDRESS TO THE BRETHREN SCATTERED ABROAD.

The present state of our faith and hope, with the severe trials which many of us experience, call for

much brotherly love, forbearance, patience, and prayer. No cause, be it ever so holy, can exist in this present world, without its attendant evils. Therefore, it becomes necessary for all who are connected with this cause, to exercise great charity; for charity covers a multitude of sins.

The cause we advocate calls upon all men to read the Word of God, and to reason, judge, compare, and digest for themselves. This is certainly right, and is the privilege of all rational members of the community. Yet this very liberty may become a stumbling-block to many, and, without charity, be the means of scattering, dividing, and causing contention among brethren. Human nature is such, that those who are governed by a desire to rule over others, will seize the reins, and think all must bow to their decision; while others will think such unfit for the station they assume. James foresaw the evils under which we labor, and gives us a caution in his 3d chapter, to which we do well to take heed. Our present difficulties arise more from the multiplicity of masters and leaders among us, (some of whom are governed by carnal motives,) than from any want of light. The Word of God affords light enough to guide us in all cases, “that the man of God may be perfect, thoroughly furnished unto every good work.” But among the thousand and one expositions of Scripture, which are every day being palmed upon us, some of them at least, must be wrong. Many of them are so weak and silly, that they bring a stigma on the blessed Book, confuse the mind of the inquirer after truth, and divide the children of God.

To remedy this evil, we must learn to judge men and principles by their fruits, and not be too hasty in receiving the expositions which may be presented by every pretender to wisdom and sanctity. Any exposition of Scripture which conflicts with other texts must be spurious. Any man whose object is to obtain followers must be avoided. Whatever produces envy and strife, brethren, is of the devil; and we must resist his temptations in their beginning. If God has been with us from the commencement of our illumination respecting the hope of His glorious appearing, shall we abandon the truth wherein our souls have been comforted, and our brotherly love established, for fables? We ought to be careful, lest we grieve the Holy Spirit. How did we receive this doctrine at first? Was it not by searching the word of God? and a careful comparison of Scripture with Scripture? Yes: our faith did not rest on the word of man. We then required chapter and verse, or we would not believe. Why should we leave our former rule of faith to follow the vain and changing opinions of men? Some are neglecting the lamp, and are seeking to walk by sparks of their own kindling. There is a propensity in many to make all prophecy apply to our time and country. Others have split on this rock. Some of the best writers and commentators have thus erred. They have in many instances considered themselves, their sect, or their nation as the peculiar favorites of heaven; and have therefore often failed to apply prophecy aright. An Englishman writing on prophecy, will make the English territory the principal place of action—the Frenchman, France—the German, Germany—and an American, the United States. So it is with all sectarians. When minds are contracted by selfishness and bigotry, they lose sight of the glory of God, and his word, and seek only their own glory. On the other hand, they neglect, if they do not actually reject, such part of the oracles of God as militate against their views, and rush headlong into error. If we are thus liable to be deceived by the cunning craftiness of men, we ought to be cautious how we are led by every fanciful interpretation of Scripture. Let us be more wary, and like the noble Bereans, search the Scriptures daily, to see whether these things are so. Then, if we err, we shall have the consolation that we have made a careful examination of the subject, and that the error was one of the head, and not of the heart. Christians should receive no evidence, but the testimony of God, as a ground of faith.

We are commanded to be sober and hope to the end, for that grace which is to be brought unto us at the revelation of Jesus Christ. Our disappointment as to the time should have no effect upon our hope. We know that Christ has not yet been revealed, and the object of our hope is yet in the future. Therefore, if we believe in God's word, as we profess, we ought to be thankful for the trial of our faith.

We shall not have to wait long for the glorious appearing of Christ. Therefore, let us lift up our

heads and rejoice, knowing that our redemption draweth nigh. We regret to see any impatience manifested among the friends of Jesus. God is now trying our graces. How solemn the thought, that any should lose the crown when near the goal. Let us arise, shake off our dailiness, redouble our diligence, let all the world know there is such a grace as Christian perseverance, and let all see, that we are truly seeking a better country. Can it be possible, after we have run well for a season, loved the appearing of Jesus, come to a time when we must expect him, and should be ready to cast ourselves into his arms, that we should go back, or again strike hands with a thoughtless world? May God forbid! Let us then go forward. It is death to go back: to go forward can be no more.

We are pained to see a disposition to murmur against those who have been pioneers in the war,—who have sacrificed all earthly considerations, to support a truth so unpopular as the second advent and personal reign of Jesus Christ.

Brethren, shun such as cause divisions among very friends. Remember the admonition of James, “Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth at the door.” We see by this rule, that when a brother loses his fellowship for the saints, he is certainly in darkness. We must be careful not to follow what he may term “light.” Love for brethren, is a test of our interest in Christ, without which all gifts and works are like sounding brass and a tinkling cymbal. Let us cultivate with peculiar care, this loveliest of all Christian graces, and frown on the man who attempts to cause division. “Offences must needs come, but woe to that man by whom the offence cometh.” What can we say more, to stir up your pure minds by way of remembrance?

We would, therefore, recommend more study of the Scriptures and less writing, and that we be careful not to submit to public inspection, mere speculations until they are closely scrutinized by some judicious friend. Thus we shall avoid many errors. We should always be more jealous of ourselves than of others. Self-love is the strongest, most dangerous and deceitful foe that we meet in our Christian warfare. We have arrived at a period of deep interest and peril. It is interesting, because the evidence of the Savior being at the door is plain, so that no sincere student of prophecy can be at a loss to know that that day, for which all other days were made, is near. How interesting to live in expectation of the day which patriarchs, prophets and apostles desired to see; but died without the sight! Persecution and death lose their sting, in prospect of the coming Conqueror, who hath engaged to put all enemies under his feet. We need not murmur; for in this our day, God will bring to pass this act, this (to the worldly man) strange act, for which all the weary saints, for six thousand years, have looked and prayed. We entreat you to hold fast the confidence which you have had in the word of God, unto the end. “Yet a little while, and he that shall come will come, and will not tarry.” “Here is the patience and the faith of the saints.” “Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh.”

WM. MILLER, Chairman of Committee.

LETTER FROM BRO. ROBEY.

DEAR BRO. HIMES.—Thanks be to God that he ever put his spirit into the hearts of his servants to study the writings of his holy prophets, and that he hath given them wisdom and understanding that they might know and declare to a dreaming world that the consummation of all things is at hand. I have great reason to bless God for Bible Advent doctrine. May the Lord keep us all from Satan's angelic light.

May the Lord give us strong faith, a strong mind, and wisdom to understand, and means and moral courage to publish the truth till our Master come. Although all the great guns of Beelzebub have been brought by the nominal church to bear upon the little Advent band, yet, *glory be to God*, not one Advent soldier that enlisted during the war is missing, whilst the two years and the six month's men are destroyed or have gone over to the enemy.

Yours, in hope of soon having a part in the first resurrection.

HENRY ROBEY.

North Chichester, May 1, 1845.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 17.

Boston, Wednesday, June 4, 1845.

WHOLE NO. 213.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

DOW & JACKSON, PRINTERS.

The Albany Conference.

OBJECTIONS TO ITS DOINGS CONSIDERED.

DEAR BROTHER HIMES:—I wish to make a few remarks respecting the doings of the Albany Conference. While nine-tenths that I have conversed with, highly approve of the doings of that Conference, some do not discern clearly the motives which actuated those who there assembled, or understand fully the import of the conclusions arrived at. That some would seek to find fault with the deliberations of those who there represented our brethren in the different sections of the land, we had reason to expect. But all who are sincere inquirers after truth, will desire to advance the cause of God, by inducing "brethren to dwell together in unity," "endeavoring to keep the unity of the Spirit in the bonds of peace," "till we come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things which is the head, even Christ." Those, therefore, who desire to be set right, if they err at first, on seeing the subject in its true light, will be prompt to plant themselves on the side of truth and righteousness. All others will be expected, of course, to walk in their own ways, and if possible, draw away followers after them. It is, therefore, my present purpose to answer the objections of all honest minds against those proceedings, so that all such may be free from any embarrassment respecting it.

And 1st. *What was the cause of the assembling of that Conference?* It need not be replied that it was convened to deliberate respecting, and if possible to extricate ourselves from the anarchy and confusion of the BABYLON in which we had so unexpectedly found ourselves. Notice of the proposed convention had been extensively given; all had been invited to be represented there, who had the

good of the cause at heart. And the brethren came together there from all parts of our land.

2d. *The doings of the Conference.* Every thing, which could not meet the unanimous approval of all present, was promptly stricken out; and had there been a dissenting voice on the passage of any act, such act would have been promptly reconsidered. The determination was to do nothing but what all, in view of all the circumstances, could fully approve. And it was taken for granted, that all who did not meet with that body, or were not represented there, either stood aloof from them from a want of sympathy, or else were willing to acquiesce in the conclusions of those who should there assemble; for if any wished to be identified with those brethren, and feared their deliberations might be actuated by wrong counsels, duty, imperious duty, required that all such should be present to counsel, to advise, and to instruct those who should be in danger of erring in any way from the teachings of the gospel.

But the Conference assembled; and witness the harmony, the unanimity, the freedom from all contention and strife, the full discussion and examination to which every act was subjected. In view of all this, will any say that those dear brethren had not the cause of God at heart, that they did not weigh well the evils they would remedy, or the means of their removal, or did not desire to act in view of the common good of the children of God? And when those who were absent, fancy they see difficulties in the results arrived at, as they were not present to hear the reasons advanced, ought they not to be very careful, and cautiously to inquire if they have a full understanding of the exact state of the case, before they throw in a fire-brand to divide and distract the brethren, and thus to defeat the very end for which that Conference assembled?

3d. *Objections to the doings of the Conference.*

The name "ADVENTISTS" is objected to as a sectarian name; and it is claimed that instead of being called an Advent Church, we should be called "The Church of God." This is, in my opinion, a misconception of terms. I should oppose our being called in an associated capacity, a church with any name. The Conference at Albany made no provision for calling churches by any distinctive appellation. They merely expressed themselves as regarding "any congregation of believers" who habitually assemble for the worship of God, and the due observance of the gospel ordinances as a church of Christ." They designed to prefix or affix to it no appellative whatever. To call any denomination, the Advent Church, the church of God, or any other name I regard as contrary to the usage of the apostles. All true churches are "churches of God," 1 Thess. ii. 14, "churches of Christ," 1 Cor. xi. 16, "churches of the saints," 1 Cor. xiv. 33.—They are thus called in the Scriptures. But they are not thus called as distinctive appellations; neither have we the right to choose either of those as a specific term. And if we wished to select either of those terms by which to

be designated, which should we select? The Winebrethrenarians of Pennsylvania, call themselves "The church of God," as a denominational term. If we were also to be known as such, we should be confounded with them. But we have no right to take a name that belongs generally to the whole family, and apply it exclusively to a branch of the family. If a branch of the family wish for a distinctive appellation, they must apply to themselves a term significant of what they are. But I contend that no name should be applied to the churches, as such. A church, according to the Scriptures, is a religious assembly, selected and called out of the world by the doctrine of the gospel, to worship the true God according to his word. The church must include all the elect of God, of what nation soever, from the beginning to the end of the world, who make but one body, whereof Jesus Christ is the Head. Col. i. 18. "The church" in any certain place, must include all the faithful who are wont to assemble in such place for solemn worship. Rom. xvi. 5. We thus have in the Scriptures, not only "churches of God," "churches of Christ," and "churches of the saints," but we have "the church at Jerusalem," Acts viii. 1; "the church which is at Nymphas' house," Col. iv. 15; "the church at Babylon," 1 Pet. v. 13; "the church in the wilderness," Acts vii. 38; "the church at Antioch," Acts xiii. 1; "the church of Laodicea," Col. iv. 16; "the church of Ephesus," Rev. ii. 1; "the church that is in their house," Rom. xvi. 5; "churches of Galatia," "of Asia," 1 Cor. xvi. 1, 19; "churches of Judea," Gal. i. 22; "churches of Gentiles," Rom. xvi. 4; &c., &c. The above are sufficient to my mind to establish the position that a church should be simply called a "church," so described that its characteristics may be understood. You, therefore, in Boston, have considered yourselves as "the church at the Tabernacle."

But is it asked, do you repudiate the name of "Adventists?" I reply I do, when it is applied to the church, but not when it is applied to those who compose the church. Words are the symbols of ideas. All bodies of men have their peculiarities and characteristics. It is therefore necessary to distinguish them as such. Thus God has divided mankind into peoples, kindred, tribes, nations and tongues. Those of the same peculiarities have an affinity for each other, and naturally associate together. All these branches of the race are known by their distinctive names, and all acknowledge the convenience of their being thus known: it enables us to designate those we wish by an intelligible term. Thus the Israelites of old were known as belonging to the tribes of Judah, of Joseph, of Dan, &c., as the case might be. To call men sons of Jacob, was sufficient to show that they belonged to the nation; but even then it was found necessary to know their tribe, their family and their household; and even the different members of the same household must have different names to distinguish one from the other. While all Christians in the days of the apostles were

known as Christians, yet if they had had no other distinctive appellations, there would have been as much confusion as there would be in a city, if all its inhabitants were known by the name of John and Mary; or as there would be in a family, if there should be twelve children with no individual names: call one, and all would run; or as it is at the present time, none would regard the call. They would not know which was meant. Therefore we find the apostles writing, now to the Hebrews, then to the Romans, and again to the Ephesians, and Galatians, &c. &c. If, therefore, it was right for Paul to speak of the "churches of the Gentiles," Rom. xvi. 4, it may not be so very wrong for us to speak of the churches of the Adventists, or the churches of the Congregationalists, &c. While at the same time it would be unscriptural to call an association of churches, the Advent church, the Methodist church, &c., &c.

But it is again said that we have no right to be called Adventists, because there are others who believe in the pre-millennial advent; and that to apply it to ourselves is arrogance. To this I reply, that it cannot be arrogance if no others claim it but ourselves. We do not claim it belongs to us exclusively. All have a right to it who wish thus to be designated. But those who repudiate the name, have surely no right to find fault with our use of it: such can have no claim to it. Neither do we when we call ourselves Adventists, say that we are the only Adventists, any more than we say when we call ourselves Americans, that we are the only Americans. It should, however, be understood, that words are entirely arbitrary, and that custom alone establishes their use. Was the term Adventist in use ten years ago? No,—it is not in the dictionary: it is a newly coined word, made by appending an affix to the word Advent. In the use of the word it has been only applied to those of like precious faith with ourselves; and by its use the community understand who, and who alone are intended. The corners of the word are entitled to it, and those who associate with them. But let it be distinctly understood, that at the Albany Conference, the question did not arise whether we should adopt that name. It was already upon us; and the only question that arose respecting it, was whether when speaking of some fanatics who call themselves Adventists, the word should be permitted to remain in that connection. But says one, why is that Conference called a "conference of Adventists?" It is not so called by vote or direction of the Conference; but as an Adventist is, in accordance with the use of the term, one who believes in the immediate coming of Christ, and as all those who thus assembled professed thus to believe, it was in truth a Conference of Adventists. What's in a name?

The Rose would smell the same,
If called by any name.

2. Another objection to that body is, that they told the world some things which they believed the Scriptures teach; and some things which they believed they do not teach. Let us look at this objection. Has not a man a right to tell the world what he does, or does not believe? O, yes, certainly. Then have not five, or ten, or fifty men the same privilege? Most certainly. Then, wherein, pray, is the objection? O, says one, it looks too much like a creed; and I object to all creeds, either oral or written. But what do you mean by a creed? if you mean by it a test of Christian character, I agree with you; and the Conference expressly voted that they had "no fellowship with any of the new tests as conditions of salvation, in addition to repentance toward God, and faith in our Lord Jesus Christ, and a looking for and loving his appearing." But if you mean that a man or body of men have

no right to speak or write what they believe, I must dissent from you. The objector replies, we want nothing short of the entire Scriptures for our creed; that alone is sufficient. And that alone is sufficient for me. But while I receive the entire word of God according to my understanding of its teachings, and while different men draw different and opposite conclusions respecting its teachings, have I no right to inform the world what I conceive to be the truths it inculcates? To say that I believe the Bible and that alone, is to say the same that all denominations say: it is, therefore, meaningless as far as any distinctive idea is conveyed: it is truth in general, meaning nothing in particular. And with that view, why should we stand aloof from all others who claim to believe the same? Theodore Parker the rationalist, claims to stand on that ground; and yet his constructions of Scripture are so anti-Scriptural, that even the Unitarians repudiate him. Can there then be no line of demarcation between what we believe to be the truths and errors which are alike claimed to be based upon the word of God? Have we no right to tell the world which of opposite doctrines we believe are therein contained? If not, we have surely no right to disfellowship Theodore Parker and his adherents: and nothing can be rejected and nothing received. And if so, those who told us to come out of Babylon, because the churches rejected their creed, which was their understanding of the Scriptures, did wrong. And I wish here to say, that in proclaiming the coming of Christ to the world, nothing was farther from my thoughts, than to form a separate distinct body of Christians. It never came into my heart; I thought to benefit all. But by a combination of circumstances within and without, over which we had no control, we find ourselves as we are. We have been called out of the churches, and thrust out of the churches. The churches have refused to fellowship us; and what shall we do? We cannot go back and give up our blessed hope. And all we can do, is to find what the Gospel teaches, and act accordingly.

The fact is, there is no man living without his distinct creed; for a creed is nothing more or less than (*credo*) a belief. When a man makes his belief, or a body of men make their belief the test of other men's salvation, they act as bigots; they usurp God's prerogative. But when he, or they allow to others the same liberty of thought and speech that they ask for themselves, making them only responsible to their Maker, they do not transgress the "golden rule." What a man believes is his creed. The creed of the Infidel is, "I believe in all unbelief." The creed of another is, "I believe we have no right to write out our belief." Another's creed is, "I do not believe in any creed except the New Testament." And the creed of another is, "I believe we have the right to write out, and undeceive the world as to our understanding of Scriptural teachings." Now shall the man whose creed is, "I believe we have no right to have an oral or written creed (belief)," make that creed the standard to which all men must submit? If he does, he is himself a bigot. A man who thus believes, has no right to speak or write; for if he speaks what he believes, he has an "oral creed," and if he writes what he believes he has a "written creed." If, therefore, he speaks or writes, he puts forth his creed, unless he speaks or writes what he does not believe; and then he is a hypocrite. A man who thus believes, can write for no periodical; he can preach no sermon: every thought he gives utterance to is a violation of his creed: it is a departure from it, or in conflict with it. And while thus continually violating his own creed, he have surely no right to oblige all others to submit to it.

But those who cry the loudest against creeds, and disclaim the strongest, are the very men who require others to submit to their *ipse dixit*. They require the largest liberty for themselves, and allow the least to others. And if others are not ready to comply with their fancies, ever varying as they are, they are ready to consign them to perdition. For shame on such absurd inconsistencies!

The aim of all our writings has been to show the church and the world what we believe to be the great truths the Bible inculcates. We have had a right so to do. These truths have had a mighty influence on the community. To bring discredit on them and thus to weaken our labors, the adversary has connected with them, in the mind of the public, various odious extravagances. When we therefore set ourselves up as teachers, all have a right to demand of us what we believe, and what we teach. Says the apostle, "so we preached, and so ye believed." We must, therefore, be ever ready to tell how we believe, what we believe, and why we believe. If, therefore, we have no fellowship with any of the abominations so rife among us, we have the right to tell it to the world. And if a large company of "like precious faith," have the same views on these points, they have an equal right to unite in thus proclaiming it to the world. Those who have sympathy with those things, or who will unite with none who avow to the world their belief, have the same privilege to dissent from them. And if any prefer to stand alone, rather than to unite with a body who do not act in every respect in accordance with their individual creed, or who seek to get up a party that do, let it be so understood, that all may act accordingly and understandingly. But what has the Albany Conference done? Why, it has committed the crime of informing the world some of the important truths which the members of it believe the Bible inculcates, with the reasons therefor; and some things which they believe are not therein contained! No Advent lecturers or writers can consistently object to that; for in so doing they would condemn themselves.—"Thou, therefore, which teachest another, teachest thou not thyself?"—"Thou that abhorrest idols, dost thou commit sacrilege?"

3. Another objects to the doings of that conference because they recommended organization. Indeed! And what did they recommend? Why they recommended to all, "a careful examination of the Scriptures, and the adoption of such principles of association and order, as are in accordance therewith, that they may enjoy the advantages of that church relation which Christ has instituted." It is left to each church to judge of their own association for themselves. Those who would object to this, would surely object to the recommendation of the Scriptures as a rule of faith and practice! Those who would object to this, would have objected had they recommended, all to fear God and give glory to Him.

4. Another objection is, that they passed resolutions, expressive of their sense of truth and duty. This is a great sin, truly. It is said a resolution can prove nothing; and that it would be absurd to resolve that light is light, or that God reigns. That may all be; and yet it may be perfectly proper to resolve that we will walk in the light, or that we will submit to the rule of God. Every soul does this at conversion, and what may be done individually, may certainly be done collectively. To bring forward as an absurdity, the use of a thing to which it is never applied, as an argument against its being applied to other uses, is to set up a man of straw which cannot stand alone, and in knocking it down, take to one's self the credit of having overturned an immu-

table principle, of which it was only an effigy. Resolutions serve the two fold purpose of showing our true position to the public, and of nerveing up our hearts in defence of such position.

5. Another objection is, that they have expressed themselves with regard to the intermediate state of the dead, respecting which there is a difference of opinion among Adventists. To this I reply, that that question did not arise at the Conference. No allusion was made to it either in their doings or speeches. They expressed what all Adventists believe, that the time of the entrance of departed saints into their inheritance, is at the resurrection. But the question whether the intermediate state of the dead is a conscious or an unconscious one, was not even mooted there. This shows the necessity of great cautiousness in stating objections against what is not perfectly understood.

6. Another objection is, that the proceedings "look like doing something in the future," "seems like aiming at something which we shall not approve." Well, as those are not objections to what was there done, and are only fears of what may be done, arising out of the jealousy of the human heart, I shall not spend any time in replying to them; for all magnanimous minds are content with pointing to actual transgressions, and never allude to future fancied ones, unless they are very desirous of finding something to find fault with, in accordance with their pre-judgment.

The above are all the objections I recollect to have heard or seen advanced against the doings of the Albany Conference; and those have been by a very few. I am happy to see that the doings there give such general satisfaction. What weight such objections are entitled to, all must judge of for themselves. It must be evident, that unless we come out of the BABYLON into which we have been thrust, God will not bless us. The question then comes home to each one of our hearts, Shall we continue in the anarchy in which we have been, or shall we take gospel measures to restore gospel order, that at the Master's coming we may be approved of him? It must be evident to all, that without union we can do nothing; and if there are no "important truths" in which we are united, all can see that there can be no union among us:—"how can two walk together except they be agreed?" We can only unite on those points in which there is union. The great doctrine which has called us out, is the nearness of Christ's Advent. To persuade men to repent in view of the coming King, we should all be willing to lay aside the unessentials of our belief, which are at variance with such union. All union consists in a sacrifice of individual prepossessions for the common good. Those who love the peace of Zion more than they do their private opinions, will be prompt thus to unite. Those who love self more than they do the general good, will contend for their own selfish ends. Any doctrine, however plausible to the human mind, which tends to divide true Christians, cannot be of God. We cannot be the disciples of Christ, unless we love one another, and faithfully labor to keep the unity of the Spirit in the bonds of peace. And therefore, those who seek to produce disorder and confusion contrary to the doctrine of Christ, cannot be a true friend of the cause. The union that prevailed at the Albany Conference was what should ever characterize the children of God. They laid aside their prejudices, and acted for the general good; and the Adventists as a body approve of their doings. What then shall we think of the efforts of any who seek to undermine the counsels which there prevailed? Shall we not look upon them as endeavoring to divide the children of God? Shall individuals set up their own individual

creed as the criterion to which a united and harmonious body shall come? Let all ponder these things well. We live in an awfully dangerous moment of time, when we are beset with foes without, and foes within. Let us, therefore, take heed to our ways, to all our thoughts, and to all our doings. Let us have no enemies in disguise among us, professing to be friends. Let all who have no fellowship with the principles we inculcate, manifest it. But let all who are willing to contend earnestly for the faith once delivered to the saints, not be afraid to tell the world what they believe the Scriptures teach, and fight manfully the good fight; for they will soon win the race. Yours in the blessed hope.

WILLIAM MILLER.

Boston, May 27, 1845.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JUNE 4, 1845.

Anniversary Week in Boston.

As is well known, the week commencing with the last Tuesday in May is the annual season for the convening of the several religious societies in this city. In accordance with our usual practice, the Adventists held their anniversary Conference.

Our first meeting was on Monday evening, on which, after the usual exercises, Bro. Miller delivered a discourse from Rev. vi. 17:—"For the great day of his wrath is come; and who shall be able to stand?"

He remarked that this text concerns us all. We must all stand before the judgment. None are so high, and none so low, as to escape the eye of the Judge. This is a portion of prophecy communicated to John by the angel sent by Jesus Christ to be declared to the seven churches of Asia. The six seals spoken of in this chapter refer to events on this earth, under the last of which transpire those spoken of in verses 12-14. The seventh seal has reference to events subsequent to those of this state.

The text refers to the great day of God's wrath—the day which God hath appointed for the judgment of the world, in which Christ will come as a King and Judge, to judge each one of us for all the deeds done in the body. In that day Christ will separate the inhabitants of this earth as the shepherd divideth his sheep from the goats, and those on his right hand will receive the "well done," and those on the left, "depart ye cursed." Who of us in that great day shall then be able to stand? This day, we have ample evidence, is just upon us. We have had the signs which were promised to denote the nearness of that day, as given in the chapter of our text; and the Savior commanded us to know when we see these things that his coming is nigh, even at the doors. At the doors, cannot be a great way off; and every pious soul must earnestly desire that that glorious day may be hastened on. If we wish to defer it for ages, we can have but little love of God in our hearts. Does not the fulfillment of these things teach us that we are on the very eve of this great day? And is it not important then that we examine ourselves in view of the nearness of that day, that we may be prepared for it, and be able then to stand? If God has given us the evidence of the nearness of that day, we may know when we are in the neighborhood of it.

The first event brought to view under the sixth seal was a great earthquake. Some suppose this has reference to the great earthquake of 1755—the greatest earthquake on record. If it has not reference to that, it must refer to the great revolutions which have spread over the world since 1775, which

have caused the very earth to quake. It began in our own country, and extended over Europe, causing kings to tremble on their throne, emancipating the saints from the power of the little Horn, and emancipating men from slavery and oppression, that opened the door for the deliverance of the church from the wilderness, so that Christians have equal privileges in most countries with all other men. When these mighty events were in progress, all hearts were filled with fear; and multitudes were looking out in view thereof for the great day of God's wrath.

The next event under this seal was the darkening of the sun in 1780, when it was literally darkened; and multitudes supposed the day of judgment had actually come. Since then, similar days have been in other countries; but no similar day has ever since been seen here. That night the moon did not give her light, although it was at the full, which was the next sign which was to be given to men.

The next sign we were to see was the falling of the stars, which was fulfilled November 13, 1833, when the stars of heaven fell as a fig tree casteth her untimely figs. These meteoric stars are the only ones that can fall; and in view of them multitudes were filled with dismay, and were forced to acknowledge their alarm in view of the coming judgment. Having witnessed all the previous events, the next event for which we are to look is the sign of the Son of man coming in the clouds of heaven, when all the tribes of the earth will mourn in view of it, calling upon the rocks and mountains to fall on them to hide them from the face of Christ. This sign I believe to be that which will introduce to our view the actual coming of the Lord of glory. And it is my humble opinion that we have but a limited period to wait for the appearing of that sign. Then you will believe the great day of his wrath has come. No one will then dispute it. The entire world will then know it and tremble in view of it. O, may we then be enabled to say, "This is the Lord, we have waited for him, and He will save us." O if we can thus feel, we shall be able to stand. But none can be able to stand, only those who love his appearing—He will come without sin unto salvation to all who look for him, or believe he is coming. To all who love his appearing there are crowns of righteousness laid up in heaven. We love to be in the company of those we love; and the hearts of all should leap for joy who are prepared for that glorious event. I, therefore, can feel no fellowship for those who will quarrel with their neighbor for loving Christ's appearing. Such I fear will not be able to stand in that great day. Those who have scoffed and mocked at that event will not, without humble repentance, be able then to stand. Now will not wisdom dictate that we examine the Scriptural evidences that indicate the nearness of that day; and strive with all our hearts to obtain that preparation of heart, without which no man can stand in the presence of the Judge? Think of these things; guard well your steps, and act in view of eternity. Look not at the groveling honors of this world, or the glittering toys, or joys of time; but believe in the Lord Jesus Christ that thou mayest be saved, that when the great separation shall be made you may stand at Jesus' right hand,—that you may meet him in the air. O impenitent man, woman, will you stand? Brethren, sisters, shall you all stand? Is it not your imperative duty to be ready? O may we all be enabled to pray, Come Lord Jesus, Come quickly, and so be enabled to stand.

TUESDAY MORNING.—May 27.

The meeting was opened with prayer by Brother Miller.

After the usual exercises, Bro. Himes suggested that the morning be occupied as a Conference and experience meeting.

BRO. WM. MILLER of Low Hampton, N. Y., remarked that ere this he had been in hopes of meeting all present, in the heavenly kingdom. But if we love the Lord Jesus Christ, however much we may be disappointed, we shall not forget Christ's coming. God may see fit to disappoint us sometimes for our good. We may not see the wisdom and fullness of the whole of God's plan; but he never tries us, but for our profit. Therefore we should not be disheartened, or cast down. Every disappointment only makes him more strong in the